

UNITY

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Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

Editorial.

If our readers will turn to the Announcement column on last page, they will find the full programme of the Summer Assembly and Sunday School Institute to be held at Hillside, Aug. 13-23. The Helena Valley Grove Meeting will be held Aug. 23 and 24.

We call the attention of the members of the Women's Unitarian Association, which disbanded last spring, and to all others interested, to the programme of the new society, formed, at the request of the association, under the auspices of the Women's Conference. The programme provides for four meetings to be held on alternate months from those in which the Chicago Unitarian Club meets. The general topic is "New England Theology," and special topics with names of essayists and dates are given in the programme. This programme will soon be printed in circular form and sent to members of the old association.

SOME of the moralists, fond of preaching the value of sorrow and disappointment, should take into account the worth of happiness as a means of spiritual growth. It does not degrade life, as some of the philosophers think, to teach that happiness is a true object of moral strife and effort. It does not hurt man to be happy, provided he is so in a humane and intelligent fashion. It is only our

notions of happiness that need correcting, not the idea that it is a worthy and desirable end of human striving. What would be thought of the gardener who packed his plants in hard-crusted earth, and put them away in a dark cellar to grow? But the human spirit needs to be relieved at times of the hard and close conditions which cramp its growth, and likes the sunshine as well as rose and myrtle do. Adversity is good to show how man may grow in nobility and usefulness *in spite* of it; prosperity may show how man may grow in the same virtues *with* it. There is as much opportunity in good as in evil fortune, if we are only wise enough to discern it.

AMONG a number of city clergymen recently interviewed on the subject of opening the Columbian exhibition on Sunday, Rev. D. N. Utter was the only one who declared himself in favor of it. He was not, he said, an advocate of the European Sunday. He believed in the New England Sunday, but not as it used to prevail there. He would like to see business and labor suspended on that day, but realized that many kinds of work must go on. There was no reason, however for the prohibition of reasonable and healthful recreations. He would open the great Fair on Sunday, but would forbid the sale of liquors on or near the grounds, and would like, if possible, that the admission on that day should be free. General McKenzie, one of the Commissioners, has also expressed a desire to open the exhibition on Sunday, and thinks popular sentiment is becoming more liberal on this question.

THE recent death of Mrs. Caroline Atherton Mason, of Fitchburg, Mass., brings a life of unusual sweetness and beauty to a close, except for the dear and helpful memories which will cluster around her name for many years to come. Mrs. Mason was the author of several hymns and other poems, the best known of which is the old song, "Do They Miss Me at Home." Mrs. Mason was not born into the Unitarian faith, but into the more rigid creed of New England Congregationalism. When she became engaged to her husband, who was a Unitarian, her pastor refused to perform the marriage ceremony, mindful of the scriptural injunction against the marriage of the true believer with one of the condemned, and in this way her thoughts were turned to the real merits and benefits of the faith in which she had been bred. Rev. W. H. Pierson, pastor of the First Church in Fitchburg, of which Mrs. Mason was a faithful and beloved member, pays many beautiful tributes to her character in the funeral discourse published in the *Daily Sentinel* of that place.

DR. S. A. ORT, president of Wittenburg College, of Springfield, Ohio, lately discussed the question of church unity, at the Lutheran Assembly, which met at Dixon, Ill. As no true church unity can be established by putting away denominationalism, or by the adoption of a universal creed, or a special form of church government, the speaker concluded that no form of external unity can be reached at all. We should add that this "external unity" was the last and least

thing desirable. The only unity worth striving for among the different forms of religious belief is the unity of spirit, that sentiment of mutual help and good will which men and women seeking the same general objects—though by different paths—should feel for each other. The unity based on intellectual liberty is easily attained by all who claim the right to mental freedom in the search of religious truth, and are willing to grant the same to their neighbors. The unity men attempt to gain by copying each other's opinions, and subscribing to similar views is of a superficial order that does not deserve to live. Room to think, for ourselves and those who differ from us, is the first prime essential to this unity; and co-operation in the moral growth and upbuilding of the race, another of equal importance. The sentiment of religious unity is based in the moral instinct of man, not in a dialectical understanding. It is a question of human fellowship, not of theological policy.

WE are glad to print the supplementary word of our colleague, H. D. M., and give our readers the benefit of the new point of view disclosed in his distinction between the motives of official authority and the individual wish or opinion that may actuate the legal representative of a religious organization. Still we can not but feel that the explanation here offered is one which the official whom it chiefly concerns may not feel the merit or necessity of. Whether or not the policy of the A. U. A. towards the W. U. C. for the past four years can be correctly described as the work of the "dead hand" of officialism is, we suspect, a question which the owner of the hand alone can determine. This ownership is represented directly in the executive head of an organization, but indirectly, and *more accountably*, by the entire body of members placing him in office. We should be sorry to be understood as placing the entire burden of responsibility on a single individual, which would be as unreasonable as it was unjust. The puzzle to the friends of the Western Conference is why that body, which since its incorporation in 1882 has not embodied the word "Christian" in the constitution, should be thought to have forfeited its right of fellowship only since 1886, the year of the Cincinnati meeting. If the conference ever ceased to be a "Christian" organization it was in 1882, when the words "Freedom, Fellowship and Character in Religion" were adopted as a sufficient working and religious basis. How the adoption of the principle of "truth, righteousness and love" could have so materially changed this basis, and have provoked the misunderstanding and painful controversies of the past four years, is something we have never understood.

THE American calls attention to the case of Dr. Burtsell, a parish priest of New York, which derives additional interest and importance from its relation to the general position of the Roman Catholic clergy in this country. The Concordat made by the Papal See with the rulers of European countries can not, of course, be made with the United States, and the members of the Catholic priesthood have not,

therefore, those "canonical liberties and immunities" which belong to them abroad, and are therefore directly subject to the authority of the governing bishop and archbishop. The latter often exercise what is felt even by good Catholics to be a tyrannous misuse of power, in the removal of priests from churches in which they have served acceptably, regardless of the wishes of either priest or congregation. Dr. Burtsell is a friend of Dr. McGlynn, the well-known follower of Henry George, and through his connection with the Anti-poverty debate has become involved in a controversy with his ecclesiastical superior, Archbishop Corrigan. The latter has decided to remove his unruly charge from the large city parish in which he has served so faithfully and efficiently, to a small country parish. Dr. Burtsell appealed from this decision to the Propaganda, but without avail. This is but one instance out of many, says our contemporary, which shows the intolerable position in which the lower clergy of the Catholic church are placed in this country. Some degree of personal independence is as dear to the Catholic priest as to any other American citizen, but perhaps it is as well that the priests themselves should be set to studying the true use and meaning of such liberty. The inconvenience and ignominy they are made to suffer at the hands of a power morally and logically pledged to its suppression, will be potent aids to such study.

EMERSON says the cure for false theology is mother-wit; and indeed the world is indebted to homely common-sense for its growth away from superstition and all the ignorant follies of the past, far more than to the logicians. We drop an error when we perceive it, which may be long after our wiser neighbors have recognized and put it away. And we perceive it less with the rational intellect than with the eyes of common, every-day experience. We should find it difficult to explain many changes of belief through which we have passed. We only know we have passed through them. Reason and a little book-knowledge helped us somewhat. Mother-wit helped us more.

THE *Independent* thinks if men would speculate less on religion and believed more on the authority of God's word, seeking to learn its meaning, and following its behests, they would profit more by the true benefits of their faith. This strikes us as very ingenuous. From what source have all the theological controversies in the world's history arisen, except this same claim, that a certain piece of ancient scriptural writing was "God's Word," and that man's chief religious duty was to study and expound the same. Our learned contemporary will live to learn that religious peace and salvation are in no way dependent on a correct interpretation of the first chapter of John.

THE *Christian Leader* speaks of *Our Best Words* as "a Western Unitarian paper that has not bowed the knee to rationalism." Elsewhere it notes that "notwithstanding the breadth of beam of the Unitarian ship there is a good deal of crowding among the passengers"; and describes the ship as sometimes sailing under a

"Godless," and sometimes under a "pure Christianity" flag. The comments of our neighbors are always interesting, and often curious, but as this is not unlike the criticisms we sometimes hear from the members of our own household, we should not, perhaps, complain.

A Text From Balzac.

No soul can gain true moral health that fastens its vision on the sad, unfortunate side of life. It is a grave question how much any one has a right to mourn over any mistake or misfortune. Grief or remorse, sincerely felt and nobly borne, may indeed be counted among what Spencer calls the integrating forces of character; but indulged beyond a certain point, their effect is none the less to disintegrate and to dissipate the natural energies that should be employed to some active end; to cloud the judgment and weaken the will. "To forget is the great secret of strong, creative natures," says Balzac, "to forget in the way of Nature herself, who knows no past, who begins afresh at every hour the mysteries of her untiring travail." He adds that "feeble existences live sunk in sorrows, instead of converting them into doctrines of experience."

We may not give literal acceptance to all of this, since memory is one of the most god-like attributes of man, but the words are deeply suggestive. We should not ignore unhappiness, either as the Greeks ignored it, who put diseased and deformed children to death, and who cultivated only a selfish aestheticism, nor as the Stoics ignored it by openly courting occasions of suffering and hardship; but we do not ignore the fact of unhappiness when we assign it to its true place and relation. Sorrow and regret, indulged in beyond a certain limit, hinder instead of promote moral growth. That saying of Jesus, has a harsh sound, "Let the dead bury the dead," and "Follow me;" and that other, "Woman, what have I to do with thee?" but are we to believe that sympathy for his friend's loss, or filial affection was lost because each was for the time caught up in the larger feeling of compassionate love for mankind? The true disciple would have felt, not slighted, but sustained by that prompt call to duty. A similar inspiring example of modern times, is often cited, when Cobden, standing by the coffin of the wife of his young friend Bright, after expressing his deep sympathy, turned to the bereaved man and said, "Now do you come with me, and let us never rest until the corn law is repealed." The truest sympathy is that which takes on some form of self-sustaining; it is this which strong, far-seeing souls always choose to offer. The sympathy that is content to nurse the wounds of a friend without this intent to heal, misses its true aim, and weakens rather than strengthens the heart leaning on it. Self-dependence is a fundamental virtue which each of us should nourish in the other, if we would ally ourselves with the forces that work for evolution, the upbuilding of the race in character and happiness.

C. P. W.

Paternalism and Fraternalism: Either, Neither, or Both?

"I object to Nationalism because it is paternalistic." "It is not paternalistic," replies the Nationalist, "it is fraternalistic." There is nothing like a neatly turned phrase. Our objector has nothing more to say. A change in a single syllable sends him away converted; or at any rate confounded. But what is there in the Nationalist's reply? A shrewd play upon words. Only that and nothing more.

Paternalism, as a term in economic science, has a quite well-defined meaning. A government is paternalistic in

so far as it directs the life of the individual citizen; beyond, at any rate, the exercise of sufficient police supervision to secure to every man the largest possible liberty consistent with the enjoyment of an equal degree by every other man. All modern civilized governments are to some extent paternalistic, that is, socialistic; for paternalism is but another name for state socialism. The government postoffice, the free public school, the lighthouse supported by the state, are bits of paternalism. Judged by this standard, Nationalism, as expounded in "Looking Backward," is paternalistic to the last degree. Mr. Bellamy would have public officials map out and direct the life of the individual from the cradle to the grave. They are to take charge of his education in childhood, supervise his selection of an employment, determine how many hours a day he shall work, keep an eye out on his daily expenditures, and, within certain limits, decide when he shall be released from the army of laborers and become a man of leisure for the rest of his life. In so far as one regards the present tendency towards state socialism as unwise, in so far as he accepts such a theory of government as the one expounded by Herbert Spencer, to that extent must he be opposed to the Nationalistic programme.

Opposed, that is, to the paternalism in that programme. Not necessarily to the fraternalism. For there is fraternalism in it too. The flaw in the Nationalist's reply lies in the assumption that a system can not be both paternalistic and fraternalistic. These terms are not opposites. To say "Oh no, we are not advocating paternalism, we are advocating fraternalism," is like saying, "Oh, no, gold is not heavy; it is yellow." A system may be both paternalistic and fraternalistic. Nationalism is both. And in so far as it would substitute predominantly altruistic for predominantly egoistic motives, in so far as it seeks to replace selfishness with brotherliness, it is admirable.

The opposite of paternalism is not fraternalism; it is individualism. Individualism is a system under which each citizen is allowed the largest possible measure of freedom consistent with the enjoyment of an equal measure by every body else. A system of individualism, like a system of paternalism may be either selfish or unselfish. One of the serious fallacies in much current nationalistic literature is the assumption that individualism necessarily means selfish individualism, cut-throat competition, mutual hostility and hate. There is a selfish individualism of which the world has been and is too full. There is an unselfish individualism of which we have had some already, of which we shall have more in the millennium that illuminates the outlook of some of us for whom paternalism has no charms. It is the individualism of which Jesus spake. "Whosoever shall lose his life shall save it." Whosoever in a spirit of voluntary consecration shall merge his self in humanity shall find that self again in all its unselfish perfection. Individualism does not necessarily mean isolation. It does not necessarily mean standing apart from one another in mutual strife. Individualism is entirely consistent with combination; but a combination that is voluntary, not coerced; a combination that is born not of external constraint, but of internal consecration. The vision which attracts the eye of fraternalistic individualism is not a conscript army, marching under orders that the state has issued towards an end that the state has prescribed, but a company of volunteers, moving freely under the impulse of a common unselfishness towards a common end not the chain gang from a prison serving out its time, but a crew of joyous fellow-workers setting out in a

spirit of spontaneous co-operation to do something worthy for themselves and the world; not perhaps, it may be added, a society of sluggards looking forward to release from toil when they reach the happy age of forty-five or fifty-five; but a community of self-sacrificing men and women, eager to keep on working until the final clock stroke summons them to another life.

Paternalism and fraternalism! We may have either, neither, or both. Both paternalism and fraternalism,—that is the Nationalist's ideal. Neither paternalism nor fraternalism, that is the ideal of the "orthodox" economists, the so-called "Manchester school," or rather such members of that school as advocate a combination of *laissez faire* and individual competition; maintaining that if the government keeps its hands off, and every citizen seeks directly and solely his own welfare the highest welfare of society will be served. Paternalism without fraternalism,—that is an ideal of which some Oriental despotism will furnish us a fair type. Fraternalism without paternalism, that is the ideal which commands itself to

H. D. M.

The "Dead Hand" vs. the Living Brain.

Are not some of us who believe in a strictly undogmatic basis of fellowship as the true ideal for either a church or an association of churches doing, at times, an injustice through a failure to discriminate between a man's personal opinions and his sense of official obligation? Secretary Reynolds, for instance, as I understand him, insists that as director of the A. U. A. he is under legal, as well as moral obligation, to administer its funds, in accordance with the provisions of its By-laws, for the dissemination of pure Christianity and nothing else. This is not saying, in his capacity either as an individual or as secretary of the A. U. A., that the Western Conference has "forfeited its right to the name 'Unitarian,'" or that there is an "irreconcilable difference" between its definition of Unitarianism and his own. So far as I know, Mr. Reynolds has steadily refused to define Unitarianism or officially pronounce upon the limits of its fellowship.

The question suggests a very difficult ethico-legal problem which is pressing for a fresh settlement. To what extent shall the "dead hand" control the living brain? For how long may an individual determine the manner in which succeeding generations shall use the property which he bequeathes them? This question has figured in the Andover muddle. It is beginning to figure in our own affairs. Some of us are confident that many of those who in years past gave or bequeathed money to the treasury of the A. U. A. would, if they were living now, identify "pure Christianity" with just the sort of religion for which the Western Conference stands. But there are the cold words of the legacy! They could not grow into the larger thought as the one who used them might have grown had a longer life been granted him.

Hitherto our jurisprudence has imposed no limits upon the right of the donor to dictate the administration of his bequest for all coming time. We have been paying an extravagant or rather a misguided deference to the "dead hand." Some new departure must be made towards the recognition of each generation's right to do as it will with its own. But such a departure will be beset with grave difficulties. While our present system is coming to be an intolerable slavery, to recklessly ignore the expressed wishes of a testator would be gross dishonesty. It would, moreover, undermine that impulse to a large and far-reaching generosity which is one of the most inspiring signs of the times. Perhaps there is here a middle ground that

will be both comfortable and safe. Wanted,—the wisdom to guide us into it.

H. D. M.

Men and Things.

LONGFELLOW's house in Cambridge is now occupied by his eldest daughter and her uncle, Rev. Samuel Longfellow.

EDMUND GOSSE introduced Ibsen to the English public seventeen years ago, and claims to be "a very poor and inadequate interpreter" of the dramatist, but "still the first."

MATTHIAS SPLITLOG is the name of an Indian, the chief of the Wyandotte tribe, and a successful financier, who is worth a million dollars through his dealings in real estate. He is seventy years of age and can neither read nor write.

IT is said that China has a law which compels every doctor, after dark, to hang as many lighted lamps in front of his house as he has sent patients to another world. The practice is vexatious to the doctors, and discouraging to patients in search of medical aid.

HAVELOCK ELLIS is the author of a work entitled "The New Spirit," in which, estimating the three great intellectual factors of the times, he defines them as, the scientific spirit of devotion to truth, the new interest and importance attaching to woman, and democracy.

PRUSSIA is a determined advocate of compulsory education. A new law will go into force next October, compelling every child to attend school from his sixth to the end of his fourteenth year, and for the entire year. Absence, not otherwise satisfactorily excused, is punished by a fine of from two and a half to twenty-four cents. In some cases parents are compelled to work out this fine. Employers permitting children to work for them during school hours are fined one hundred marks, or imprisoned fourteen days.

THE story is told that when Colonel Higginson was running for Congress a few years ago, a friend, working for him at the polls, came across a colored man about to cast his ballot for the opposite candidate. He remonstrated with him, saying: "I should think your sense of honor and gratitude would lead you to vote for the man who has done so much for your race." The colored man looked at the matter in a more practical light, and replied: "I should think, sah, dat my sense ob honor and ob gratitude would lead me to vote for de gemman what gib me two dollars and a half."

PROFESSOR SWING thinks the easy habits of the vacation period not conducive to intellectual work, even of a light order. A hammock is no help to the reading of a good book. "The reader must be up and about." He tells a story of his visit to Lawrence Barrett, at Cohasset, who was never seen "lying around on his own grass and sofas. He seemed to feel that his guests ought to be all the while in reclining attitudes, but he was very careful to be personally full of fun and wisdom." He pronounces his friend "a rare combination of peace and action."

THE question "May Christians dance" is under discussion in ecclesiastical circles in New York. Archbishop Corrigan thinks it merits "serious consideration," and that round dances are "contrary to piety." Bishop Vincent also looks on the practice discouragingly, admitting that "to the pure all things are pure," but asking "who are the pure?" Dr. Storrs says no earnest Christian will ever ask himself how far he may go in this or any other worldly amusement, but rather how much can he render, in works of self-sacrifice and true living, to the cause of Christ and the church.

THE defenders of ritualism have their trials, as is seen in the complaint recently made by a correspondent of a Canada Episcopal paper, who says that in a service where two bishops besides the bishop of the diocese were present, in addition to the usual parish cross heading the procession and the Episcopal cross that was carried before Bishop Potter, a cross apiece was carried before the other two bishops. This it seems was all wrong, because visiting bishops are not entitled to such distinctions. The discouraged scribe adds that "it is such blunders as these that bring into contempt all real and true ritual." But we fear the cause lies much deeper than this.

AN article entitled "Some Geology of Chicago," by Mrs. Ellen B. Bastin, of this city, has attracted much attention, and has been copied, all or in part, in our leading daily papers. The article was first written for the Chicago Woman's Club, and read before that organization last winter, where it was listened to with deep interest. Mrs. Bastin then sent it to Harper's, who in turn sent it to a prominent geological student for an expert opinion,—quickly pronounced in the essay's favor. Mrs. Bastin is known among her friends as a woman of unusual mental gifts, combining power of original thought with the student's diligence and carefulness of method. We congratulate her on this success.

Contributed and Selected.

Two Friends.

One brought a crystal goblet, overfull
Of water he had dipped from flowing stream
That rose afar, where I had never trod—
Too far for even my quickened eye to see.
They were fair heights, familiar to his feet—
They were cool springs that greeted him at
morn,
And made him fresh, when noon was turning
high,
And sang to him, when all the stars were out;
His hand had led them forth, and their pure
life
Was husbanded with sacred thirst, for flower,
And bird, and beast, and man. The hills
were his,
And his the bright, sweet water. Not to me
Came its renewal. I was still athirst.

The other looked upon me graciously,
Beheld me wasted with my bitter need,
And gave me—nothing. With a face severe,
And prophet brow, he bade me quickly seek
My own hard quarry—there hew out a way
For the imprisoned waters to flow forth,
Unhindered by the stubborn, granite blocks
That shut them in dark channels. I sprang
up,
For that I knew my master; and I smote,
Even as Moses, my gray, barren rock,
And found sufficient help for all my house,
And all my servants, all my flocks and herds.

Mary A. Ripley.

One Morning.

One of many, all of them very much alike. One day we go east and another west; one morning north and another south, but almost every morning we go to drive. I reckoned up these drives one summer and found that I had been, uphill and down and along the pleasant valleys, some twelve hundred miles. And once I reckoned up the various drives, not counting the little turns about the village, and found that there were more than thirty on the list, and not a railroad track to cross. For Chesterfield is of all Massachusetts towns well-nigh the farthest from the madding crowd of railroad travelers. Sometimes we hear with terror of a scheme to push a railroad up the happy valley that winds around the bases of our hill. But God forbid! It would spoil our "River Road," and there is not a railroad in the United States that is worth so much as that. If a bill for such a desecration of the sanctuary is ever at any time before the general court of Massachusetts I think I will go myself and plead against it. But what headway could I make, or any one, against the banquets and the free excursions which the "West End" success has just established as the only forensics that are irresistible for the Massachusetts legislator's generous and open mind?

Much as I drive, I always have a little pang in getting off and am always glad when I get back to our own "Hill-Top." For in truth, it is a wonderfully pleasant place. A more lovely outlook on the western hills could not be bought with money. That is an absurd way of putting it, for landscape beauty is a commodity which does not affect in any least degree the price of domiciles and farms in this vicinity. In a dozen, in a score of places hereabout I could buy a few acres "beautiful for situation,"—affording a view as lovely and entrancing as the heart of man could reasonably desire—for \$500, or \$1,000 at the most. Looking westward at this moment, across two intervening fields, for one of which I have a hankering that Henry George would not approve, I see a homestead, a nice big old house with all sorts and conditions of barns, and seventy acres of land, which can be bought for \$2,000 or a little more. A few miles off, there is the loveliest meadow in the country round, with nearly two hundred acres of pasture and woodland, the house and barns standing on one of those old river-banks which are always so pretty,—all this for \$2,000. And the meadow yields \$300 worth of hay this very year! I wonder what the bearing of these facts is on the land-theories

of Mr. George, if they have any. There would seem to be land enough and to spare, if that is all that is required to herald the millennial dawn. I wonder more that men of moderate means, who can afford only three or four hundred dollars for the family-summer, do not come and buy these deserted houses, of which there are scores in Hampshire county thatadden every road by which we go abroad. It is astonishing how soon they go to ruin when the human life has gone and left them desolate.

I wish I knew the history of my own domicile. So far I have not traced it back more than some eighty years. That long ago, my informant, a venerable lady who is since dead, came to it a bride (she was an aunt of President Hayes), and she said that it was then already old. The most distinguished occupant on whose traces (literally) I have come was one Mack Ewell, who was a stage-driver, and his great distinction was that he drove Lafayette down to Northampton in 1824. I have not the least doubt that Mack pulled up his horses for a moment in front of the old house, making some poor excuse for doing it, so that Mrs. Mack might have a chance to see the great man. The old handmade clapboards give no sign that his eyes rested on them. Well, well; just as true gentlemen as Lafayette have looked on them approvingly since I have dared to call them mine.

But all this time my horse has been standing at the gate, under the maple. Fortunately he has the virtue of standing without measure. "Having done all" or having done nothing, he can stand with equal grace, and this virtue clothes his form with favor in my lady's eyes. Which of our thirty different drives shall we take this morning? Shall it be "the West Cummington drive"? That is one of the longest and the best. Very well, then; as they say at a Masonic funeral, "So mote it be." First two miles west, down to the Westfield river. It is very much down; for the first mile an open view; and for the second, through shaded, leafy ways. At first the hills beyond the river lie exposed before us, range beyond range, one, two, three, four, five; the last, French's hill in Peru, which is 2,300 feet high—or was before the United States Survey went round reducing our presumptuous elevations. If they presumed to take down Greylock by so much as an inch, I have not heard of the indignity. It never loomed more proudly there in the northwest than it does to-day, highest of Massachusetts hills; about half as high again as Wachusett. The upland farms afford a happy illustration of Emerson's proverb—"All are needed by each one." Now they all are green, though varying from light to dark. But in a little while there will be patches of yellow, of pale gold, here and there, all over them, because of the June grass left unmown, and to the distant eye as beautiful as fields of wheat. My neighbor Bancroft puts on a team of eight or ten men and does up all his haying in a week. We are so glad that all the farmer folk have not his push and drive. They say that there is one who mows his June grass on the ice in February, and the tale makes no exorbitant demand on our credulity. Thanks for the shiftless kind who leave it standing till we go away in autumn weather!

When we have reached the river we turn up its western bank, reflecting as we do so on the justness of Mr. Warner's observation "how much water adds to a river." The brook, for which we leave it soon, seems less affected by the drought. At one place there is a cool, dark pool that marks the limit of my first morning walk in Chesterfield, in 1875, and is it my lost youth or but a shining pebble that lies there under the silent stream? Every little while as we go on there is an opening in the

wood or field, an invitation to explore, which we always say we will some day accept but never do. Unvisited, these nooks and lanes give to our little world limitless possibilities of beauty and delight. On the edge of Cummington we turn up a hill that, with occasional dips and hollows, climbs for three miles to the "Bryant Place," where William Cullen Bryant spent his youth and much of his old age. If we turned to the right, a mile or so before reaching that, in a few rods, on the steep hillside, we should come to the spot where he was born and which a monument now marks; and just across the road is the old burying-ground that stored his youthful mind with images of death; whence "Thanatos" in due time. Bryant wrote a charming poem on the planting of an apple-tree: and a little to the south of his homestead there is an orchard of his planting—twelve hundred trees, if I remember rightly. It is the least interesting orchard in these parts. The trees are still small and very near together and they never seem to have any apples on them. Bryant was given to this sort of thing. He made no effort to keep up a homely wildness on his place. It has a beautiful but one-sided outlook on the hills of Chesterfield and Goshen. Mr. and Mrs. Dawes who kept the place for Bryant keep it still, and they would give us a warm welcome if we stopped, but that we must not do to-day. Wide fields slope from the front of the house to the West Cummington road, past which we drive and in a few moments cross that

"little rill which from the springs
Of yonder grove its current brings,
Plays on the slope awhile and then
Goes prattling into groves again."

This road was new in Bryant's later years, and its beauty has been much increased during the fifteen years of my acquaintance with its thickening shade. As we near the valley road we are confronted by Deer Hill, thick-wooded to its top and of a bulk and symmetry that have no rivals near. Reaching the valley road we turn towards home, the four miles to East Cummington as nearly level as we get it hereabout, and consequently much valued by your correspondent who dearly loves a quick and lively motion on the road. But the road and river hug each other all the way so lovingly that it seems almost criminal to hurry on. "Plainfield 4 m." a sign-board says upon the left, and if we took that road we should be taking the road which Bryant took when his poem "To a Water fowl" shaped itself in his mind; shaped itself on an immediate experience. In Plainfield we should have John Brown for company, for he went there for Parson Hallock's schooling, as Bryant had been before him, and Charles Dudley Warner, whose birthplace or early home is just out of Plainfield village, on the Hawley road, and whose "Being a Boy" has the configuration of the region upon every page. A bit beyond the Plainfield sign-post there is a tiny house with gambrel roof and, in its general appearance, a flavor of mild decay. It was formerly a part of the Bryant house—the Doctor's office—and in it young Bryant wrote "Thanatos," which Dr. Hedge considers the greatest poem which America has yet produced, and he is one of many who think so. I wonder that the town of Cummington does not secure it as an indefeasible possession. Nearer the village the Brook of the poem again crosses our way, this time in the setting of a very beautiful ravine with tumbled rocks for it to dally with.

There is one more reminder of Bryant: the village library which he gave to Cummington, its well-stocked shelves affording to his townsmen such opportunities as his boyhood never knew. Go by what road we will from Chesterfield, it is uphill work getting

back. To give it time enough we often take a *Century* along with us, or some pleasant book. And so one morning lapses from the careless present into the past that is a world of dreams and shadows.

JOHN W. CHADWICK.

Love to All, but —

The other day, as I was writing a letter, I put near the close of it, the words so commonly used, "Love to all;" and it came to me, with a sense of relief, that it was very good to be able to write that "all" *honestly*. How very often we write it in only a half honest way, not fully realizing it, perhaps, and yet doing it merely as a form and because it is expected of us. There is a good deal of insincerity that creeps into letters without our being fully aware of it, and perhaps this "Love to all" is the most frequent form. What can we do about it? Can we say, "Love to all, but—" and then enumerate the persons we do not love? No, we can not, for several reasons. For *their* sakes we can not, because it might do them a good deal of harm, and bring much disappointment and discouragement if they knew we did not love them. For *our* sakes we can not, for perhaps the fault may lie in ourselves, or we may not know these people well enough; and so, confession of lack of love might bring us undeserved condemnation.

An honest way is not to mention the matter at all, even at the risk of seeming cold to those we really do love. I suppose there are times when even the insincerely written "Love to all" may accomplish a good that justifies the insincerity; it is a nice question. We often think that there are absolute standards of morality; but life is complicated, and we find that there are issues which can not be met by simple rules. We have to bring to bear on such matters all the light we can, and then act accordingly.

One of the dictionary definitions of light, is "a point of view," and every day we find that this definition holds true. Two equally good, honest and intelligent persons will look at the same thing in a different "light," and will then decide on very different lines of action. All we can do is to think as honestly and broadly as we can, and then do what seems to us right.

What a comfort it is when there is no *temptation* to insincerity. We must face the fact that there often is temptation even to the most saintly, and very often it arises from the best and highest of motives. I suppose the best persons in the world would say, "You must love every one, must make your 'love to all' true." Yes; of course that is the end towards which we should strive, and which I hope we are nearing day by day; but as we have not all yet attained it, it becomes us to be very careful that we are honest to ourselves and others. If it is not practical to write "Love to all, but—", let us write that which seems to us, for all reasons, the kindest and most sincere.

JUNIATA STAFFORD.

MEN imagine that they communicate their virtue, or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.—Emerson.

JESUS welcomed Greek, Jew, Gentile, Barbarian, Syrophenician, or Samaritan, while he reserved his thunders for professors of his name.—C.A. Bartol.

WHEN we speak of what Christianity has done for civilization, we ought to remember what civilization has done for Christianity.—M. J. Savage.

"NOT the acquirement of knowledge, but the creation of an attitude of mind, is the aim of all rational training."—Mona Caird.

Church Door Pulpit.

Monism and Unitarianism.

Written for UNITY by FRANCIS C. RUSSELL.

The writer of this contribution has long desired to call the attention of the readers of UNITY to the work that is being done under the banner of Monism. The Western Unitarian Conference having declared that it "conditions its fellowship on no dogmatic tests," but that it stands ready "to welcome all who wish to aid in establishing truth, righteousness and love in the world," it would seem that those Unitarians who commend that declaration ought to recognize with ready sympathy a labor devoted to the same ends, but based upon data and possessing methods of another sort.

Unitarianism is based upon the postulates God and Immortality. But so seductive against what has ultimately proved the truth have certain natural impulses proved to be, when applied to religious subjects, and so mistaken have proved so many religious affirmations, that very many minds have been led to regard the whole matter of religion with profound misgivings, and some to reject the same *in toto* as a texture of illusions.

While it is lamentably true that such mental results in too many cases have been the conclusions of merely superficial and conceited reflection, prompted by impulses worthy of no respect, it is entirely wrong to regard all such cases as obnoxious to such a judgment.

There is a very numerous class of minds in these modern days that view all the extant religious affirmations as subject to doubt and as demanding credentials not yet forthcoming, and yet that have given the most serious, deliberate, and painstaking counsel over those affirmations. They recognize with the utmost sensibility the prime importance to man of religious belief—that is, of a system of beliefs competent to satisfy the intellect concerning the significance and constitution of the universe, to inform the moral aspirations of man and sanction his judgments thereon, to inform and stimulate the altruistic affections and to assure and console man amid the buffettings of circumstance. They recognize the need man suffers of such a system as an indispensable basis upon which to construct his life and his character and by which to govern his practice. To ascertain such a system is their prime solicitude and their assiduous study. But they recognize also the indispensable conditions under which the system they seek must be found, if at all, and under which it must endure. So sensible are they of the pitfalls that lurk in the paths of religious research, and so vigorous a rule do they deem necessary in order to avoid error therein, that they will assent to no religious affirmations that do not accredit and maintain themselves in spite of *all* free inquiry and criticism. They do not propose to have parted with inadequate but still very serviceable and comfortable forms of faith to take up with those that yet ask, in however limited a degree, the same kind of intellectual and moral indulgence in their favor as did the former. They feel profoundly the absolute verity of that truth that Emerson expressed thus:

In this kingdom of illusions we grope eagerly for stays and foundations. There is none but a strict and faithful dealing at home and a severe barring out of all duplicity or illusion there. Whatever games are played with us, we must play no games with ourselves, but deal in our privacy with the last honesty and truth.

Consequently their methods of religious research must be and are identical with those that have so signally approved themselves in the upbuilding of that modern structure usually referred to as science, and their data

must be and are identical with those that science has established, together with those that science indicates and permits.

But they recognize the truth so generally unperceived that science, and even logic itself, roll upon presumptions of the most real sort, that they have their metaphysics and their philosophy, and that religion, dealing as it does with the most general and fundamental interests of man, ought, likewise, and in conformity with science, to ascertain its fundamental presumptions, its logic, metaphysics and philosophy.

Rigorous as are these conditions, and to the minds of many so incompatible with the objects in view, it is, nevertheless, the perhaps surprising truth that, so far from regarding themselves as engaged in a desperate quest, many of those who find themselves in the mental condition, and who have prescribed to themselves the methods just described, already deem themselves in view of the sublime outlines of a faith that will conform to and fulfill their expectations. Instructed by the history and spirit of science, they look not for a proximate, complete revelation, but for a gradual, progressive, and infinitely continuous development of their religious comprehension and their religious life. They expect the necessity for, and are content temporarily to abide in and rely upon, forms of religious comprehension and statement that, serving the passing exigencies and for stepping-stones to a better insight, will, in due season, lead to more and more adequate and glorious forms of comprehension and statement.

In this spirit of patience that eschews all precipitation and forestalling, but with an assurance that affords an all-sufficient peace of soul and yet excites it to zealous and beneficent activities, with glimpses of nascent and embryonic probabilities of future good in belief and practice, that half conceal and half reveal themselves in vague but glorious vistas, these disciples of the scientific spirit, who will neither hoodwink nor sophisticate their judgments or their consciences in favor of any religious proposition, struggle and aspire, studying after truth, desiring righteousness and impelled by love.

It is remarkable how thin a partition divides these Monists from Unitarians. Both recognize reason as the only ultimate authority in matters of belief, whether religious or otherwise. Both recognize the scientific method of ascertaining truth as the only approvable one. Both are possessed by the same aims and aspirations. Both believe in the "One in All—that Life whence suns and stars derive their orbits and the soul of man its Ought—that 'Light which lighteth every man that cometh into the world,'" but while Unitarians personify it and name it "the Eternal God, our Father" these are not yet prepared to take that style. They are as yet under the shadow of that supreme mystery and are constrained by the dictates of their method that must not be infringed upon, to withhold their assent. Like Tyndall, they "dare not, save poetically, use, the pronoun, 'he,' regarding it." They dare not call it "mind." They refuse to call it even "a cause."

Neither do I understand them to deny but that the Unitarian conception and name for the "One in All" may ultimately become to be warranted and counseled. Their attitude is rather that experienced by Goethe.

Who dares express him?—
Or who to deny him?—
The All-enfolder,
The All-upholder,—
I have no name to give him.

Another prominent difference between Unitarianism and Monism relates to the doctrine of immortality.

It would be utterly misleading to say that these latter entertain no faith in a future life, although candor dictates the confession that their belief in this regard would be comprehended by those to whom it would be new doctrine, as an utter renunciation of immortality. Their belief in respect to this topic is so thoroughly a consequence of their philosophy of identity and heredity, that it can not be understood without full information concerning that philosophy. Suffice it to say here that they hold the doctrine of immortality as generally conceived as being utterly incongruous and unnatural, and fit to be superseded by their natural and scientific tenets, which, when duly comprehended and considered, they regard as in every way better adapted to minister to the not unworthy cravings of man for persistent and fuller life.

Still even in this matter I do not understand them as denying that the Unitarian conception of a future life may not ultimately be so informed and stated as to become warranted and counseled.

What, however, they regard to be the most important and advantageous difference in their favor, is the positive attitude they feel warranted in taking and holding concerning their fundamental presumptions, and concerning those derived doctrines of logic, science and philosophy that are deemed to have established themselves, in spite of every past and prospective contention, according to the most rigorous scientific scrutiny.

Agnosticism they regard as a profound and lamentable mistake,—the more so because it is the abortive result of promptings in every way so laudable, and of labors, in so many ways so comprehensively fruitful and serviceable. They regard it, in spite of the sanction of so many of those who are supposed to voice the best authority of science, as a mere windfall out of the orchard of scientific philosophy, destined to be cast aside with the worm of error that caused its premature apparent ripeness, as soon as the world shall recover from its precipitancy, and looking upward shall behold the sound fruit of scientific philosophy fit to be gathered. Nevertheless they regard it as a very present bane in its passing popularity, an arrogance masquerading under the guise of humility, accepted in virtue of logical confusion, and in its philosophical, ethical and religious consequences stupefying and pestilential.

They know that real scientific philosophy is permeated by quite a contrary spirit, intent and method. It starts from utterly contrary foundations, and so far is it from being deferential to doctrines inconsistent with its own, it is in its own way the most intolerant and absolutely uncompromising body of doctrines the earth has ever known.

Hence our Monistic should-be brethren feeling it absolutely necessary that all schemes of philosophy, ethics and religion shall conform to the fundamentals and the methods of science and scientific philosophy or perish, and, feeling themselves strong with the whole vigor of that truth that moves onward in unperturbed majesty amid the wreck of inconsistent systems, hold it as of prime be-hoof on every account to take and maintain the same positive attitude that science does in regard to all doctrines that are really fundamental and that are immovably derivative therefrom, according to scientific data and methods. Of these none is more absolutely necessary than that the constitution and order of the universe, in sum and detail, is infinitely and progressively comprehensible.

Science has presumed this in all its history, and without the same science could never have been and could

never endure, save as mere opinion. Scientific philosophy absolutely justifies this assumption and all experience verifies it. Whenever man has really disbelieved it, intellectual, moral and religious paralysis has supervened, and whenever he has essayed to argue towards its discredit he has been compelled to stultify himself by using premises that could never have been available except in virtue of its aid.

Now Monism is inclined to regard Unitarianism as decaying under the contaminating influence of agnosticism, as having in spite of its brave declarations only a half trustful and spasmodic reliance on the authority and religious ability of reason and science; as wavering between the incompatible foundations of arbitrary but comfortable faith, and the assured and stimulating scientific faith that properly, necessarily and duly arises to complement scientific knowledge and philosophy. It observes the deadening, prevalent conviction that the evolution philosophy is the final consummation of all philosophy, and that the dynasty of worthy philosophers will come to an end with Herbert Spencer. It observes that Unitarians do not advert to the facts that it is now over a quarter of a century since all the essentials of the system of that great man (worthy of all respect short of slavish mental submission) were given over to the world, and that that quarter century has been one of prodigious activity and fruitfulness in all branches of philosophy, especially in providing scientific data and developments for a truly scientific philosophy.

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Having, as it believes, appropriated these results and apprehended their philosophical, ethical and religious significance in due measure, Monism has undertaken a constructive mission,

and desires in the very spirit of scientific propagandism to confer with all who desire as it does, to help establish truth, righteousness and love in the world, and to join with others in service-worship in their behalf.

Its special organ is *The Open Court*, of Chicago, a service-offering of no mean proportions in the esteem of those who are aware of the circumstances of its institution and maintenance.

The philosophy of Monism is briefly summarized in the book "Fundamental Problems," the work of the editor of *The Open Court*, Dr. Paul Carus. The author of the work is a man of great philosophic ability and a scholar of very great acquirements. He is an adept in all the new knowledge and speculation, especially that of a scientifico-philosophic character, to which he is himself a prominent contributor. His book is a very repertory for those who would desire to become acquainted with the present condition of that philosophy that alone has the sanction of real science.

As the book is written in the service of what the author deems the essence of religion he grapples with the central problems that lie at the basis thereof. He rejects supernaturalism as well as agnosticism and materialism, and advocates faith, by which he understands the conception that is ex-

pressed in the term, in the original Greek and Hebrew, "steadfastness" or "trustful confidence." In his philosophy he follows, but not abides by, Kant. What appears labyrinthine, however, in Kant, his lucid disciple shows with admirable clearness; and had his book not other and superior merits, it would be of signal service as a clew to the meaning of Kant's "Critique" which is justly regarded as severe reading.

Dr. Carus calls his philosophy Positive Monism—Positive, because like science it consciously posits its fundamental data; Monism because it conceives the Universe as an irresolvable unit.

Proper though these names are, I would prefer to call it the Philosophy of Form, because form is presumed as a concrete prime condition of existence with matter and energy. While Kant laid the suggestion of this principle he did not develop it. This has been, however, the unsuspected postulate of much that has been done by his disciples, especially in the new developments of logic and mathematics. Dr. Carus' treatment of form and formal thought is the dominant and most valuable feature of his book. The philosophic significance of Form as a prime condition is radical, and, as in Germany, so in England and America, its import will soon be recognized outside of the narrow circles of a few logicians and mathematicians, who have hitherto been the only ones who have appreciated its real significance.

I am able confidently to recommend Dr. Carus' "Fundamental Problems" to the attention and study of the philosophy classes of our Unity Clubs, as altogether the best vehicle in which to gain a survey of the present condition of scientific philosophy, and a preliminary insight into a phase of philosophy that will soon be of great renown in the world of thought. Dr. Carus has also lately delivered before the Chicago Society for Ethical Culture, and published in pamphlet form, three lectures on "The Ethical Problem," in which he very courteously but cogently points out that, in the absence of a positive resolution of an ethical criterion having an essentially religious basis, the so-called ethical movement lacks its proper *raison d'être*.

At the last meeting of the Western Unitarian Conference the Rev. N. M. Mann, of Omaha, read a very notable and excellent discourse on the "Need of more Intellectual Life in the Church," which has recently been printed in *UNITY*. Permit me to predict that when Unitarians shall in very truth "trust free thought and trust it everywhere," and instead of dwelling amid the obsolescent philosophy of a quarter of a century ago and before, shall consult with the seething scientific and formal philosophy of the present day, they will not only experience an intellectual life, of remarkable fullness and profundity, but they will find their misgivings, on account of their religion, absolutely misdirected.

They will then begin to usher in that "new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltry or sackbut, that will have heaven and earth for its beams and rafters; science for symbol and illustration, gathering fast enough beauty, music, picture and poetry, yet stern and exigent as was never stoicism—shaming these social, supplicating manners, and consoling man with the living laws, that know if he has kept them and that animate him with the leading of great duty and an endless horizon." Let us all struggle and aspire together in harmonious co-operation.

The Study Table.

A Thoughtless Yes. By Helen H. Gardner. New York: Belford Company. Paper, 50 cents.

America has perhaps twenty clever writers of stories. Helen Gardner is one of these. But she is also one of the few—we dare not say how few—who put moral earnestness and enthusiasm for humanity into their stories. Her present book is a collection of nine short stories, only the last three having any connection in plot, but all bearing some logical relation to the quotation from Ingersoll on the cover: "The downcast eyes of timid acquiescence have paid to impudent authority the tribute of a thoughtless yes." We have praised Miss Gardner's earnestness. We can not but regret the pessimism that goes with it, for only one of her nine stories seems to do justice to the saving remnant in modern society that works to make all the world better. Still we welcome her book. Even such pessimism as hers is better than the nerveless superficiality of her rivals.

Edward Burton. By Henry Wood, with an early introversion, through the forms of outward things, seeking for the subtle essence and the hidden springs. Boston: Lee and Shepard, \$1.25.

We have copied in full the quotation on the title-page of this book, because in our own reading we overlooked it till we had finished the book, and thus met with a disappointment we might have been spared. "Edward Burton" is apparently intended for a religious novel of a rational type, but unfortunately the author, while freed from the traditions of orthodox literalism, is unbalanced and superficial, and the result is a shallow, ridiculous book, full of sickly sentimentalism. This is all the more inexcusable because certain parts of the book are fairly well written and express views held by most advanced thinkers. If the novel ever should be widely circulated it would be a misfortune to liberal thought, for the reader's natural reflection would be, "If this is liberalism, give me none of it."

Rituals. "Five Services for Public Worship."

These services abound in childish supplications, as if our characters were conditioned by the favors of the deity, rather than by our own exertions. Confessions of sins never intentionally or intelligently committed against a personal deity, recognition of angels, cherubim or seraphim, worshipping in a localized heaven, wrong conceptions of cause and effect with regard to sins and forgiveness, as if iniquity were a matter of uncertainty, sometimes punished and sometimes forgiven, make the ritual of little worth to those of advanced ideas. That good people who pray to God are his favorites, and that he withholds good things from those who do not walk uprightly are conceptions of the deity many have outgrown. More stamina and less gush, more self-reliance, ethical instruction, mutual benefit, mark the pulpits of our new era. Rituals should produce an effect upon man, and not attempt by out-worn methods of thought and worship to influence God.

Our Flag. By R. A. Campbell. Chicago: H. E. Lawrence & Co. Price, \$1.00.

This little work is a history of the evolution of the stars and stripes, contains twenty-seven illustrations and a number of patriotic selections from the writings and sayings of renowned soldiers and statesmen. It is intended to foster the sentiment of patriotism, and the condensed account it presents of the origin and growth of our national emblem is interesting and instructive. The bookbinders work is well done, and the book would make a suitable gift to the boys and girls.

Stories in Songs. By Elizabeth U. Emerson and Kate L. Brown. Boston: Oliver Ditson Co.

A compilation of pretty songs, set to easy music, for the use of kindergarten, home and school. The topics are gathered from Nature rather than the old-time sources of fairy legend and myth, and tend to develop in the child a ready and loving observation of natural objects. The music is both original and selected.

A NEW writer on the Brownings bears testimony to the deep unfaltering love that united the married poets; a love, however, that did not require complete identity of thought and feeling. "On many points they differed by the breadth of all the skies." We are told one subject of difference was Spiritualism, and another the third Napoleon. Browning has recorded his conclusions on both these subjects in "Sludge, the Medium," and "Prince Hohenstiel Schwangau." The writer says "it would seem as if he felt called on to answer these divergencies in some poem." Attention is called to the contrast between Mrs. Browning and George Eliot in the manner each felt towards the critics. We are told there was none of that "intellectual coddling" in the Browning household, which is the term used to describe Mr. Lewes' tender care of his wife. Mrs. Browning not only read what stronger critics had to say of her verse, but was sometimes forced to listen to some very unflattering opinions from her husband. But they left each other free in the main direction of their work, exchanging a promise at the time of their marriage never to interfere with each other in the matter of publishing anything which it seemed good to them to write. Their union is pronounced a triumphant and conclusive experiment in marriage.

IN speaking of the neglected graves of many famous people, Mr. Edward W. Bok, in a recent issue of "Literary Leaves," says, "I also noticed the neglect in connection with the grave of Mrs. Lydia Huntley Sigourney in the old cemetery in Hartford last week. There is only an ordinary brownstone slab at the head of the Christian poet's mound covered with green lichen. In this case, surely, there should be a remedy by a general contribution, not only from the schools and churches of Hartford, but throughout New England, to the upbuilding of both of which Mrs. Sigourney devoted the best part of her eminently useful life. It seems strange, indeed, that living relatives should forget these spots, which would be literary shrines to hundreds, if they were properly preserved and looked after."

THE *Literary World*, speaking of Henry James' latest novel, "A Tragic Muse," says: "There is something paradoxical in a success which leaves our real sympathies untouched. We perceive a curiously brilliant surface, but we are not in the least dazzled. Real pathos, real power, strike their roots deeper. What a wide difference, too, between finish and style! Style is something quite above workmanship, even of the best; it is an emanation of personality. Clever writers abound, but where is the great novelist?"

THE numerous friends of E. P. Powell will be glad to know that his book, "Our Heredity from God," is to be translated into German and brought out at an early day by a Berlin publisher. It is pleasant to record so deserved a success.

JESUS astonishes and overpowers sensual people. They can not unite him to history or reconcile him with themselves. As they come to revere their intuitions and aspire to live holily, their own piety explains every fact, every word.—Emerson.

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Christian Propagandism.—By Francis Ellingwood Abbot. 10 cents.

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Compulsory Education.—By Francis Ellingwood Abbot. 5 cents.

The Present Heaven.—By O. B. Frothingham. 5 cents.

The God of Science.—By Francis Ellingwood Abbot. 10 cents.

On the Vision of Heaven.—By Prof. Francis W. Newman. 5 cents.

A Study of Religion.—By Francis Ellingwood Abbot. 10 cents.

The Battle of Syracuse.—Two essays by James Freeman Clarke and Francis Ellingwood Abbot. 10 cents.

The Public School Question, as understood by a Catholic American citizen and a Liberal American citizen. By Bishop McQuaid and Francis Ellingwood Abbot. 100 pages, 10 cents.

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Notes from the Field.

Chicago Branch of the Women's Conference.—Our readers will recall the announcement made in these columns a few weeks ago, of the organization of the above society to take the place of the Women's Unitarian Association, recently disbanded. It is proposed that the new society hold four meetings during the season, on the last Thursday of the month, alternating with those of the Unitarian Club. The meetings will be held at the churches, with lunch, as before, but we are not yet able to specify the exact dates and places. Printed circulars containing the following programme will be sent to the members of the old association early in September. This programme has been arranged with some difficulty during the summer vacation and is subject to slight changes. The general topic for the course of four meetings is

NEW ENGLAND THEOLOGY,

which is divided as follows:

October Meeting. ROGER WILLIAMS, 1606-1638. I. Early History of the Baptists in England, Miss Florence Hilton. II. Life of Roger Williams, Mrs. M. E. S. Russell.

Topics for general study and discussion: New England Theocracy vs. Religious Liberty. The Providence Plantation. Roger Williams' Treatment of the Quakers. Subsequent History of the Baptist Church in America.

December Meeting. ANNE HUTCHINSON. Mrs. H. A. Plummer. Topics of discussion: Antinomianism. The Boston Synod of 1637. Governor Vane and other Converts.

February Meeting.—COTTON MATHER. I. Life and Character of Cotton Mather, Mrs. Julia Visher. II. His Writings. Mrs. George Bartlett. Topics for discussion: The Mather Family. Witchcraft in New England. Lecky's Views on Witchcraft. Political Ascendancy of the Clergy at this time. Practical Piety.

April Meeting.—JONATHAN EDWARDS. I. The Man. Mrs. J. V. Blake. II. The Theologian, Mrs. J. R. Effinger. Topics for discussion: Edwards on the Will. Calvinism in New England. The Westminster Confession and its Revision. Can a Religion of Hope be based on the theory of Human Depravity. The Difference between the Principle of Ratiocination and Reason in Religion.

CELIA PARKER WOOLLEY,
Chairman Programme Com.

Middleboro, Mass.—Middleboro is a town of over five thousand people. It is situated right in the heart of Puritanism, and has always been regarded as one of the strongholds of stern orthodoxy. Some fifteen years ago, Messrs. Potter and de Normandie of the Plymouth and Bay Conference, started a liberal movement, which promised well at the outset, but gradually lapsed, through lack of missionary enterprise on the part of the Conference. Since then, the town has been literally ruled by the narrowest orthodoxy. The spirit of this rule may be judged by the fact that when the Principal of the High School, a few years ago, ventured to suggest to his scholars that there might be some truth in the doctrine of evolution, his resignation was demanded. The shelves of the Public Library have been carefully guarded against the liberal and scientific literature of the age. The general atmosphere of the town has been that of restraint and repression. Where healthy public amusement has been frowned upon as dangerous to religion, and the churches have devoted themselves exclusively to prayer-meetings, instead of seeking to elevate and direct the whole intellectual and social life of the community, the freer spirits of the town have been driven to seek for pleasure in doubtful ways.

Twelve months ago there was upwards of three hundred families who had ceased to attend church, or who attended very rarely. About eighteen months ago, liberal preaching was commenced in a small hall. Six months later, a Unitarian society was organized, and Rev. W. H. Ramsay was installed as minister of the new society.

There is now in this old Puritan town a large congregation of the liberal faith. Two weeks ago nearly five hundred people listened to the liberal gospel on Sunday evening; and the average congregation numbers over a hundred. There is a flourishing Sunday-school and a large Unity Club, besides a "Lend-a-hand" Club; and within a year the society hopes to be permanently housed in a bright and comfortable church home. A suitable building lot has been presented by a generous friend, and nearly five thousand dollars secured for the building, the foundations of which will be laid within a few weeks. The church has no credal test of membership, but welcomes all who desire to unite in building up the kingdom of righteousness, truth and love in the community.

Sunday-school Assembly at Weirs, N. H.—Wednesday, July 30, the Unitarian Sunday-school Society has arranged to hold a one-day Sunday-school Assembly for the discussion of Sunday-school topics. The following is the order of exercises: 9 A. M. Conference meeting, conducted by Rev. S. C. Beach, of Dedham, Mass.; 10 A. M., Morning session,

devoted to topics connected with Sunday-school instruction. 1. Rev. H. G. Spaulding, secretary of the Unitarian Sunday school Society, will speak on "The True Order of Studies." 2. Mr. J. O. Norris, Master of the Charlestown (Mass.) High School, will speak on "The True Method of Teaching." 3. Rev. W. W. Fenn, of Pittsfield, Mass., will speak on "The Gospels: How to Study and how to Teach Them." There will also be a Question-box; and it is hoped that teachers and others will use the opportunity to ask questions (in writing) on any of the topics presented at the meeting, these questions to be briefly answered by one or another of the speakers. 2:30 p. m. Afternoon Session. This is to be a general platform meeting, with addresses on subjects bearing on the Moral and Religious Education of the Young. Rev. E. A. Horton, of Boston, President of the Unitarian Sunday-school Society, will preside. Addresses will be made:—1. By Rabbi Solomon Schindler, of Boston, on "Jewish Sabbath Schools." 2. By Mrs. Isabel C. Barrows, of Dorchester, Mass., on "Children and Charities." 3. By Rev. W. W. Fenn, of Pittsfield, Mass., on "God's Parables." 4. By Rev. F. B. Horn Brooke, of Newton, Mass., on "Hindrances in the Way of the Young." 7:30 p. m. Evening Meeting. Rev. H. G. Spaulding will deliver in Music Hall an illustrated lecture on St. Paul's Journey to Rome. Over fifty beautiful and accurate stereopticon views will be shown. This is an advance movement on the part of the Sunday-school Society from which we shall look for good results.

Missionary Meeting at Chicago.—The committee appointed at the convention held in Chicago last fall to carry into operation a plan there proposed for the formation of a Unitarian Conference Association has decided to call a mass-meeting of Unitarians to discuss and promote the interests of church extension and to afford an opportunity for the officers or delegates of the several conferences to meet and organize the contemplated association. This missionary meeting will be held Oct. 28-30, 1890, in Unity church; and Rev. M. J. Savage has consented to preach the opening sermon. A more extended announcement will be published in the early fall.

In behalf of the committee,

J. H. CROOKER, Chairman.

Valparaiso, Ind.—We have received from our correspondent Grace Rifenburg, the following: "Rev. T. G. Milsted of Unity Church, Chicago, preached at Valparaiso, Ind., on July 27, 1890. Through the efforts of Mr. Herbert Nichols, the Opera House, which has a seating capacity of eight hundred was secured and every seat in the building was taken and many were obliged to go away not being able to get in. The congregation was largely made up of students of The Northern Indiana Normal School which is situated at Valparaiso and also many of the old Unitarians. Mr. Milsted left an announcement to preach there in two weeks from that time. Twenty-five of the Hobart Congregation attended the service."

Boston.—At the Weir's Grove meeting, the New Hampshire cyclone fell with dreadful force. On Thursday afternoon the wind and rain drove the audience from the grove into the Methodist meeting house, and the great danger was that the building would fall. The summer house of Rev. E. B. Paine was blown from its foundations and much damaged. Many persons were at the time in boats upon the lake. No one was however seriously injured.

Rev. E. A. Horton is to preach the next Sunday Union sermon in Dr. Hale's church.

—During August the Young Men's Christian Union will have five Sunday evening sermons by Rev. A. D. Mayo, on "The new version of the Eden story," "Young America and his sister come to town," "How to empty the City Hells," "Heaven building in Boston," "Working together for good."

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Fri.—Live in the happy sufficing present.

Sat.—He has not learned the lesson of life Who does not every day surmount a fear.

—Emerson.

Birds' Nests.

I know where meadow grasses rank and high A cradle cover.
Because two bobolinks with tell-tale cry Above them hover.

Some mullein leaves beside my garden wall Grow unmolested; And under their pale velvet parasol A sparrow nested.

An oriole toiled on from day to day —The cunning weaver!— Tying her hammock to that leafy spray Above the river.

No wingless thief can climb that elm's frail stair, Nor guest unbidden Can reach the swinging airy chamber where Her eggs are hidden.

A marsh-wren's cunning hermitage I see As my boat passes, Moored to the green stems of the fleur-de-lis By water grasses.

And stay! I know another pretty nest Of woven willow; With dainty lace, and bits of ribbon drest, And a wee pillow.

And just one bird, with moist and downy head, Herein reposes. He has no wings—his shoulders grow instead Dimples and roses.

You have a nest and little wingless bird At your house, may be? Of course you know without another word I mean—a baby!

—Wide Awake.

Some Peculiarities of Ants.

There is more human nature in ants than you would suspect unless you watched them very closely. They live in communities consisting of hundreds and even thousands of individuals. There are several hundred different kinds of ants known and described from various parts of the world, but the eggs they lay, from which their young are hatched, are very nearly alike, and are taken care of with great diligence, being exposed to the rays of the sun early in the morning, covered from its too powerful influence during the extreme heat of the day, and taken away at night where neither cold nor wet can harm them. When the little ones—called larvae—are hatched, they are treated in the same manner.

The ants show great skill in building their houses. Nearly every one is familiar with the commoner forms of ant-hills, but not many of us ever find out what wonderful little homes, with galleries and chambers all carefully laid out, there are underneath these hills. The most common of the mason ants are the red and yellow field ants which erect superficial homes, by first raising pillars, then springing arches from pillar to pillar, and lastly erecting above them the loose piles of soil which we know as ant-hills. They build them of the soil, sand, and clay, kneaded with rain-water into a tenacious mortar, which is besmeared over wheat stalks, blades of grass, or any such supports as can be found.

They seem to like to keep pets, and especially the various species of aphides,—a small, pale green fly, with gauzy wings, which is very frequently found on plants. This tiny insect secretes a sweet, watery substance, called honey dew, of which the ants are very fond. The ants sometimes imprison the root-sucking aphides, for

the purpose of feeding on their honey dew, and they take the same good care of them that they do of their own young.

Ants have been seen to frolic together, tussle, bite, and wrestle, while standing upon their hind legs; pull each other into a hole and play hide-and-seek, afterward coming out arm in arm, the best of friends.

The more one studies their habits, the more interesting they become. They live for their children like humans, and if they are imprisoned without their larvae, they become quite demoralized.

Gulls and their Young.

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The Sunday-School Institute.

HENRY DOTY MAXSON—Leader. Every day from 11 a. m. to 12:30 p. m.

These discussions will cover the first year's work in the Six Years' Course of Study for Liberal Sunday-schools, recommended by the Sunday-School Institute at its last session, and now in process of preparation. But it will be the aim to interest all those who are willing to consider the problems of Religion and Ethics from the standpoints of Reason, Science and Universal Experience. Outline Lessons, Nos. XX and XXI, published by the W. U. S. S. So., 175 Dearborn St., Chicago, will be a convenience to those attending the classes. The following arrangement of topics is subject to revision.

(A.) BEGINNINGS: THE LEGEND AND THE TRUE STORY.

- I. Introduction: Legends, Myths, Science, etc., etc.
- II. The Creation.
- III. The Growth of the Home.
- IV. The Growth of Society and the State.
- V. The Origin and Growth of Language.
- VI. The Soul and its Problems.
- VII. Worship and its Rituals.
- VIII. Temple Building.
- IX. Bible-Making.
- X. Review and Questionings.

(B.) A STUDY OF DUTIES—THE HOME.

- XI. Its Inmates.
- XII. Duties to Animals.
- XIII. Home Courtesies and Reverences.

Unity Club Work.

From 8 to 9:30 p. m.

Lectures, readings and conversations on literary, scientific and philanthropic subjects given by the ministers, according to the wishes of those in attendance. Among others, the following lectures may be expected: Naples, (Illustrated), The Marble Faun, (Illustrated) Geo. Eliot, Socialism and Anarchy, The Sistine Madonna, General McPherson,—a Knight of the Nineteenth Century, etc. Further announcements will be made in this department.

Special Announcements.

The Study work will be opened on Tuesday evening, August 12, by a paper on "Duty and Intellect," by Jenkin Lloyd Jones.

Saturday afternoon, August 16, a basket picnic, and meeting of stockholders in The Tower Hill Pleasure Co. will be held on Tower Hill. The Public invited.

Prof. H. D. Maxson and others will speak on Sunday, July 17.

The annual Helena Valley Grove Meeting will be held August 23 and 24. Preaching Saturday afternoon and Sunday forenoon and afternoon.

Expenses.

Institute Ticket, admitting to all classes and lectures for the two weeks \$2.00
 Board at the Hillside Home School, per week..... 6.00
 " " " Farm Houses, so far as accommodations permit..... 3.50

Hillside is situated three miles south of Spring Green, a station on the Prairie du Chien Division of the C. M. & St. P. Railway. Teams will meet those who desire to attend the Institute if due notice is given of their arrival.

All communications concerning accommodations and transportation from Spring Green should be addressed to Jenkin Lloyd Jones, Hillside, Wisconsin. Concerning all other Institute matters, address

ELLEN T. LEONARD, Sec'y W. U. S. S. Society,
 5422 LAKE AVE., CHICAGO.

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CHICAGO TO CHAUTAUQUA AND RETURN.

On Aug. 5 and 7 tickets will be on sale via the Lake Shore at above rate, good for return 60 days from date. On the 5th a special through sleeper will be run to the grounds; rate for berth \$2.50. Round trip Chautauqua tickets, good until Oct. 31, and permitting a stop-over en-route, are on sale during the entire season at \$20. For any further information or reservation in sleeper, apply to C. K. Wilber, W. P. A.; F. M. Byron, C. P. & T. A., 66 Clark St., Chicago.

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The Tower Hill Summer Assembly and Sunday-School Institute.

REMEMBER that this experiment will begin August 13 and end August 27.

REMEMBER that the exercises of each day will be something in the following order:

I. From 8:30 to 10 A. M., a Ministers' Institute, or a Conference on the practical work of the pastor, minister and missionary.

II. From 10:30 A. M. to 12:00 M., Sunday-school Institute, which will consist of a series of Teachers' Meeting, on the first year's work recommended in the six years' course of study offered by the Western Unitarian Sunday-School Society and outlined in the Unity lessons XX. and XXI., published by the Society and obtainable at Headquarters, 175 Dearborn St., Chicago, at 15 cents each. Special attention will be given the study of the Beginnings of Morals and Religion, comparing the myths and legends of literature with the facts of science and the conclusions to which a study of evolution leads.

III. From 8:00 to 9:30 P. M., Popular Science and Unity Club work, Lectures, Readings, and Conversations on Science, Art and Literature Topics.

REMEMBER to bring along note books and such books for collateral reading as may be convenient.

REMEMBER that you are not coming to a summer resort where attractions and accommodations are ample and provided for.

REMEMBER that the Summer Assembly is quite distinct from the Tower Hill Pleasure Co., sometimes advertised in these columns, and that this year there will be no camping facilities except to those who bring them along with them.

REMEMBER that accommodations are provided at the Hillside Home School at \$6 per week, and a limited number at the farm houses at \$3.50 per week, and that \$2 will be charged as an Institute fee to those joining the Classes for the two weeks. This will admit to all the exercises.

REMEMBER that Hillside is three miles away from Spring Green, the nearest railway station, and if you expect transportation in waiting for you on arrival, you must write beforehand.

REMEMBER that a special invitation is hereby extended to all the Unitarian and other ministers in the West to come, and also to Sunday-school teachers and those who are trying to apply the truths of Science to the sentiments of Religion.

REMEMBER that those intending to accept this invitation are urged to notify the undersigned at as early a day as possible.

Those who wait till the last minute and then come without previous notice, do it at the risk of their comfort. Address,

JENKIN LLOYD JONES,
 Hillside, Iowa county, Wis.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Services every Sunday morning at 11 A. M. Sunday, August 10, Wallace Rice will read a paper on The Old Testament in the light of modern Criticism.

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